THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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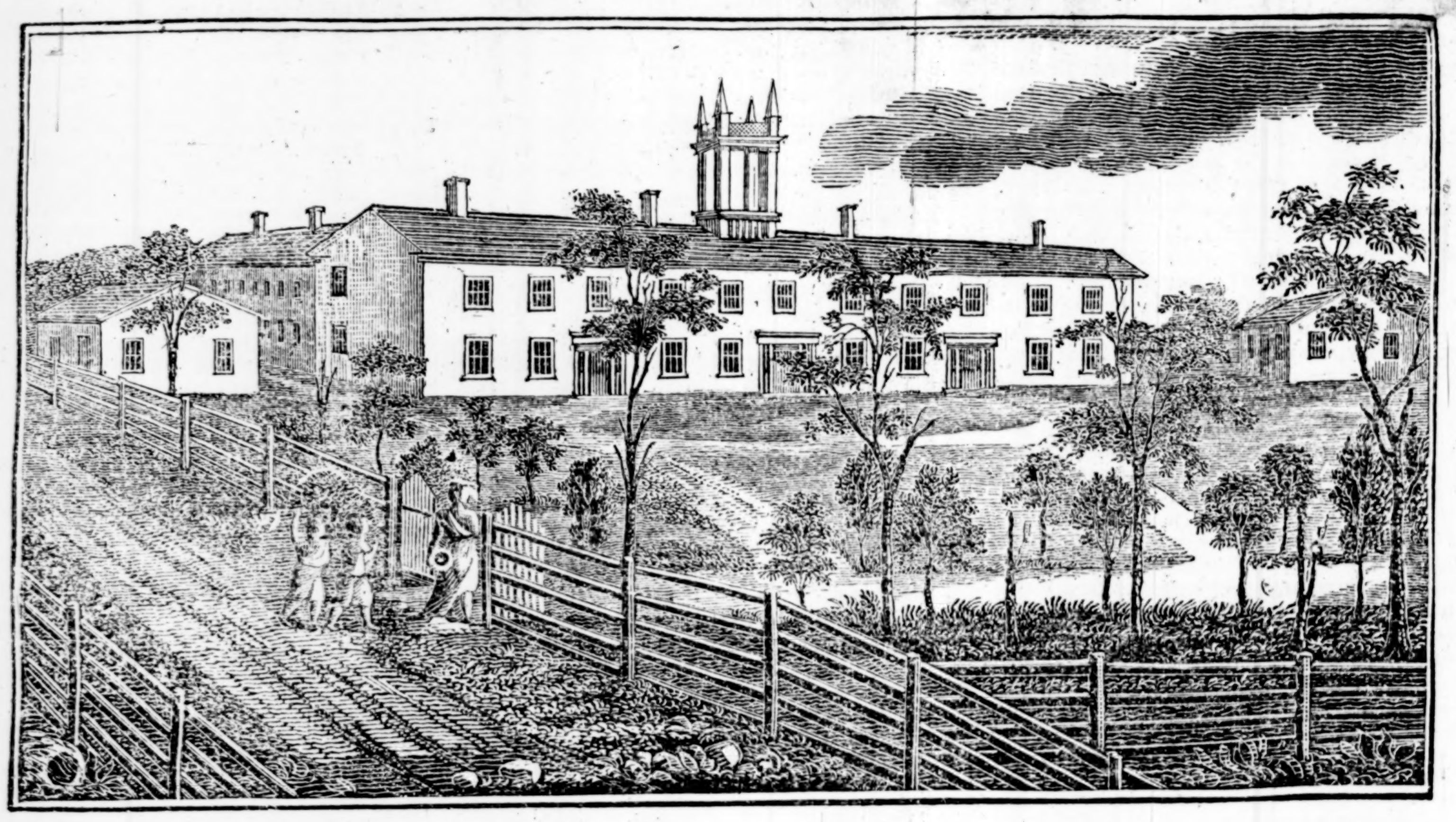

From the Periodical Missionary Paper for January.

GREEN BAY MISSION.

The location of the establishment represented, is at Green Bay, Michigan Territory, on the east side of the Fox River. The use of the lot on which the buildings are erected, was granted to the Domestic and Foreign Missionary Society, by the Secretary of War, on the 19th of March, 1829. After contracts had been entered into for the fabrication of these edifices, it was ascertained that an individual had laid before Congress a claim to one hundred and thirty-four acres of the ground.* Under these circumstances it was deemed by the Executive Committee unadvisable to proceed any further in the work. Shortly after coming to this determination, information was received that the claim which had been advanced, was in a fair way of being confirmed. The Committee then determined to purchase, if possible, at a fair valuation, a right to the land in question. By the payment of four hundred dollars, this object was accomplished, and the Society put in possession of an indisputable title to the property.

The Mission buildings consist of a dwelling house ninety feet in length, thirty in breadth, and two stories in height—an attached building at the north-eastern extremity of the dwelling thirty feet long, eighteen wide, and one story and a half high;—another attached building at the south-eastern extremity, running parallel with the one just mentioned, eighty feet long, twenty feet wide, and two stories high;—a school house for boys thirty feet long by twenty feet wide, and one story high;—another for girls of the same dimensions;—a barn forty feet long and thirty feet wide, to which is attached a shed of thirty feet by twenty feet;—and an edifice thirty feet in length, twenty feet in breadth, and one story in height, divided into two rooms, to be appropriaed to the purposes of baking and washing. The cost of these edifices is $8,940 97, the whole of which has been paid, with the exception of $2,900, for which the Diocese of New-York stands pledged.

Mr. Cadle suggests the expediency of extending the attached building of thirty feet in length, to eighty feet, thus making it equal in dimensions, and uniform in appearance, with the one opposite to it; and also to build a farm house. Should the first suggestion be carried into effect, the Mission-House would be sufficiently large for the accommodation of two hundred children, which is the greatest number of boarders proposed to be received. The present buildings will provide for only about one hundred and thirty. The expediency of erecting a farm house is apparent, not only from the practicability of deriving a large portion of the sustenance of this institution from the soil to which it is attached, but also from the usefulness of giving to the children educated in it, a taste for, and a knowledge of, agricultural pursuits.

The number of persons belonging to this institution, is six: viz. Rev. R. S. Cadle, Superintendent; Miss Sarah B. Cadle, Female Superintendent; Miss Anna W. Kellogg, Female Teacher; Miss S. Crawford, Assistant Female Teacher; Miss Crawford, Seamstress, and Mr. John V. Suydam, Male Teacher. It is contemplated by the Society to procure, in addition to these, a Farmer, a Steward, and a person qualified to teach the mechanic arts.

The number of students is eighty-six; viz. sixty-four boarders, and twenty-two day scholars. Of the boarders, thirty-five are boys, and twenty-nine are girls; of day scholars, there are eleven boys and as many girls. The boarders are, with a single exception, more or less of Indian extraction. Among them are five full-blooded Menominees or Chippewas.

As the Mission buildings were not occupied until November, 1830, there has not been sufficient time for any boarders to complete a course of instruction. The improvement of a considerable number of them has, however, been exceedingly satisfactory.

The following are the general arrangements which have been made by the Superintendent respecting children committed to the Mission School.

"*First: With respect to Day Schools.*—If the parents are able to pay for their tuition, the charge per quarter will be two dollars for such as are under fourteen years of age; if over fourteen years, the charge will be two dollars and fifty cents. Parents not able to pay, will be charged nothing. There will be two public exhibitions in the year: viz. in December and in June; after which, there will be one week's vacation. The school will not be opened on Christmas day, nor on New Year's day, nor on Ash-Wednesday, nor on Good-Friday, nor on Ascension day, nor on Thanksgiving day. It is not wished to receive any scholar for less time than a quarter.

"*Secondly: Respecting Boarders.*—The Superintendent does not wish to receive any children under four years of age. He would prefer, too, that the children should not be over fourteen years of age, although others of a greater age may be admitted at the discretion of the Superintendent. It will be expected that the children be committed to the entire and exclusive control of the Superintendent. For such parents as are able to pay, the charge for the year will be thirty dollars, exclusively of clothing. Such as are able to pay in part, may do so; such as cannot pay at all, will be charged nothing; but from both will be expected an instrument in writing, committing their children to the Superintendent's care, for a specified period. Those who pay in full will not be requested to enter into any written engagement, and may withdraw their children from the Mission at their pleasure; though during the connexion of their children with it, they must be subject to its rules, equally with others, and be restrained from visiting. Those who agree to pay in part, may remove their children from the Mission before the stipulated time, by making payment in full. No payment is expected or wished from the full-blooded Indians. The children will be furnished with suitable and sufficient clothing, bedding, and provisions: in sickness they will have medical attendance, and nursing care; they will be taught the usual branches of an English education, such as reading, writing, arithmetic, and geography: and, in addition, it is contemplated to teach the girls housekeeping, sewing, and knitting, and eventually, spinning and weaving, and the boys farming. Every indulgence will be showed to them that is consistent with the encouragement of industry, and the maintenance of discipline."

The following are the particular rules that have been adopted for the government of the Mission family.

"1. No private room is to be opened by any other than the individual to whom it has been assigned, without knocking.

2. No private room is to be kept locked in the absence of the individual to whom it has been assigned, unless the fire be extinguished.

3. The second story of the Mission-House is exclusively appropriated to females.

4. All bartering is disallowed.

5. The Mission-buildings are never to be left to the care of servants, except for attendance on public worship.

6. At the table of the children, some member of the family must always preside. The meals of the members of the family will be immediately before those of the children, with the exception of supper. Breakfast for children, from November to March, will be at eight o'clock: from March to November, at about one hour and a half after sunrise. Dinner for children will be at one o'clock. Supper for children, from November to March, will be at five o'clock; from March to November, at six o'clock.

7. The children must not go to their bedrooms during the day.

8. The boys are never to go into the kitchen, nor any girls, but those whose week it is to assist the housekeeper. The boys are not to be employed in occupations proper to females, nor the girls in occupations proper to boys. The children are not to go, unless specially directed, into the garret or cellar. The boys and girls are to be kept separate in their plays.

9. No cutting or marking is allowed in any room or on any part of the Mission buildings. The cutting of trees is forbidden.

10. No children are to go to the well, but such of the older boys to whom permission may be given.

11. The children of servants are to stay in the kitchen.

12. No bird is to be killed by any one on the Mission-lot between the burying ground and the highway; on no part of it by the children.

13. Falsehood, profaneness, quarrelling, cruelty, and theft will be severely punished.

14. Punishments will consist in the having a mark of disgrace in the register; confinement to the house; privation of a meal; dismissal at an early hour to bed; open rebuke; or whipping. No girl over fourteen years of age, nor boy over sixteen years of age, is to be whipped.

15. [This rule relates to personal cleanliness, in the children.]

16. The school will be opened every morning with the office of devotion, and closed with the same in the afternoon. The examinations will be on the 23d day of December, unless that day be Sunday, and then on the day before; and on the third Tuesday in June.

The school is to be swept every morning and afternoon.

The Superintendent will give religious instruction to all the scholars at least once a week.

17. The first bell in the morning, from November to March, will ring at a quarter of an hour after 5 o'clock; and from March to November, at three quarters of an hour before sunrise—when the man-servant will proceed to make fires, if necessary, first in the wash-room, then in the dining-room; and lastly in the parlor; and the boy, whose week it is, will make a fire, if necessary, in the school-room, and with the man servant, procure a sufficiency of water for all the children to wash with. The second bell will ring three quarters of an hour afterward, from March to November, and at half-past six from November to March, when the boys will rise, and proceed without noise or disorder to the wash-room, and thence to the school-room. The third bell will ring half an hour afterward, when the girls will rise, and proceed to the wash-room, and thence to the dining-room. The elder girls, to whom the duty may be assigned by the female superintendent, will then make the beds of the children. No children are to pass through the kitchen to the wash-room. The boys will stay in the school-room, and the girls in the dining-room so occupied with their books, or be so engaged otherwise as they may be directed or permitted, until the fourth bell shall ring for prayers, when all the family will be assembled, and the children will be inspected as to dress and cleanliness. Prayers will be half an hour before breakfast. After prayers, the boys will go to or stay in the school-room, and the girls will remain in, or go to the dining-room, or be allowed to play until breakfast shall be prepared. In entering and leaving the room, they must observe order and silence. After breakfast, the children shall be so employed, or be allowed such recreation as the Superintendent may direct, until nine o'clock. The children while in the dining, or school-room, before or after school hours, must study to be quiet. In the interval between the morning and afternoon school, the boys are to go to their play-ground or stay in the school-room, and the girls to their play-ground or dining-room. After the afternoon school, the children may recreate themselves until supper, except such as may be detained for some occupation. From November to March, after supper, the boys will stay in the school-room, or go to their play-ground, and the girls in the dining-room, or go to their play-ground, until evening prayers, which will be at half-past six o'clock; from March to November, evening prayers will be at dusk. After evening prayers, all under fourteen years of age, unless specially permitted, are to go to bed: those over fourteen, by nine o'clock. The house will be closed at ten o'clock.

18. The bill of fare will be as follows: *Breakfast*—1. Coffee, or tea, or chocolate, or milk. 2. Mush. 3. Potatoes. 4. Bread and butter, or molasses or meat. *Dinner*—1. Potatoes, or other vegetables. 2. Soup, or beef, or pork, or fish, or venison. 3. Bread. *Supper*—1. Tea or milk, 2. Bread and butter, or molasses.

19. The Superintendent will exercise his discretion in permitting children to visit the homes of their parents, which permission will very seldom be yielded; it cannot be granted on Sundays, nor can it be given for any longer time than a few hours in the day. It will be expected that the children shall remain at the Mission during the vacations.

20. The Superintendent will always inquire respecting the health of the children presented for admission; and if they are diseased he will refuse to receive them.

21. The Superintendent will not sell any books or articles which may be sent to him by individuals or societies to be disposed of on their account: nor will he ever sell any article belonging to the Mission without the express directions of the Executive Committee.

22. A report of the property on hand, and of expenditures, will be made by the Superintendent to the Executive Committee, on the first day of April, and on the first day of October, of each year.

23. No boarder will be received for a less period than one year.

At the examination in June, premiums were given to Andrew Vieux, Charles Beauprie, Moses Chrisjohn, T. S. Jourdain, Pierie Vieux, John Louis La Vine, and to Rachel Grignon, Sophia La Vine, Sophia Oakes, and Charlotte, Adeline, and Mary Brunette. Of all the scholars of the male department, Andrew Vieux has made the greatest improvement. He commenced the last of June, 1830, with one syllable of two letters, and was then entirely ignorant of the English language. In December following, he began to read the New Testament, and to study geography, and Colburn's Arithmetic. About the first of March, he entered upon the study of Murray's Grammar, and of Daboll's Arithmetic: at this date, he has proceeded through the Grammar and a large portion of the Arithmetic, and is sufficiently acquainted with the English language to be qualified to act on ordinary occasions, as French and Menominee interpreter. The whole of his time is devoted to study."

A DYING FATHER TO HIS DAUGHTER.

Thou hast walk'd by my side, and my board thou hast spread,
For my chair the warm corner hast found,
And told my dull ear what the visiter said,
When I saw that the laughter went around.

Thou hast cherish'd me still, and my meaning express'd
When memory was lost on its way,
Thou hast pillow'd my head ere I laid it to rest—
Thou art weeping beside me to-day.

Bost. Recorder.

THE HOUSE OF PRIDE.

It was a goodly heape for to behold,
And spake the praises of the workman's wit,
But full great pittie that so faire a mould
Did on so weak foundation ever sitt:
For on a sandie hill that still did flitt
And fall away, it mounted was full hie,
That every breath of heaven shaked it.
And all the hinder parts that few could spie,
Were ruinous and old, but painted cunningly.—*Spenser.*

Ibid.

For the Churchman.

Messrs. Editors,—The enclosed stanzas were written about five years since, for the New-York Evening Post, under the signature then used by me, of T. K. S. The conviction that infidelity involves its votaries (the miscalled "followers of reason,") in a more appalling ruin, has prompted an additional stanza, which, with the preceding, I submit to your disposal.

Respectfully yours, S. K. T.

"Oh! where can ruins awe mankind,
Dark as the ruins of the mind?"
Mrs. Hemans.

No more the solemn vesper bell,
No more the choral voices' swell
Are heard from yonder abbey's walls,
No more the sounding footstep falls
In echoes on the list'ning ear,
Nor now within its aisles appear
With cross and beads, the cowled monk;
All are in one dark ruin sunk:
But "where can ruins awe mankind,
Dark as the ruins of the mind?"

No more the banner floats afar,
The ensign or of peace, or war,
The helm, the buckler, and the spear,
And warrior's sword, no more appear
On the proud castle's turret height;
And thence is seen no beacon light,
Nor mirth heard in its festive hall,
For ruin sits enthroned o'er all:
But "where can ruins awe mankind,
Dark as the ruins of the mind?"

And mark on yonder battle-plain,
The victor's trophy o'er the slain,
Raised in the conqueror's proudest hour,
A monument of earthly power—
Like all of earth, its glory fled,
Lies mould'ring with the slumb'ring dead
Around its base, no more to tell
Who fought, who conquer'd, or who fell:
But "where can ruins awe mankind,
Dark as the ruins of the mind?"

And what though 'neath the mountain's fire,
The thousands of the plain expire,
And all their city's pomp and pride,
Whelm'd in the burning lava's tide;
And what though by the tempest toss'd,
The sailor's feeble bark is lost,
And all his hopes find early grave
Beneath the unpitying ocean-wave;
Yet "where can ruins awe mankind,
Dark as the ruins of the mind?"

That abbey's mould'ring walls may rise,
Yon castle's beacon greet the skies,
And o'er the furrow'd battle-plain,
The reign of peace be felt again,
The ruin'd city rise once more,
And vent'rous barks may leave the shore:
But *Reason's* empire once destroy'd,
In vain is *human* aid employ'd;
Then "where can ruins awe mankind,
Dark as the ruins of the mind?"

Yet Reason's lamp but feebly burns,
When from the page of Truth it turns:
Unfill'd from thence, its sickly ray
Bewildering shines o'er Error's way.
And who so lost as he whose guide
Is Reason, through life's desert wide—
Truth scorn'd the while—Truth, kindly given
To point the wand'ring soul to heaven!
Ah! 'where can ruins awe mankind,
Dark as the ruins of *that* mind?'

January 19. S. K. T.

MISCELLANY.

CHRISTMAS.

The following from a 'far-western' paper, is from the pen of a clergyman not of our Church.

Christmas.—This is the festival of the Christian Church, observed annually on the 25th day of December, in memory of the birth of Christ. Originally, it was strictly regarded by Christians as a *holy* day—and not as a mere holiday, as it is now but too generally esteemed by the mass of our people. Why, or by what imperceptible gradations, it has thus degenerated into a season of levity and mirth and frolic, I shall not attempt to explain. It is grateful to the pious heart to know that the day is not thus universally desecrated; and that, among many denominations of Christians, the sublime object of its primitive institution is still kept in view. The nativity and advent of the glorious Son of God is surely the most stupendous miracle of divine goodness and mercy which has ever yet been witnessed by the intelligent creation of the Almighty. To commemorate such an event is a privilege which cannot be too highly appreciated—and therefore not to be slighted without more than ordinary criminality. If ever there be occasion for pious gratitude, for holy aspirations, and for fervent hallelujahs of praise, it is on the annual return of that ever-memorable day which beheld the brightness of the Father's glory veiled in humanity, and appearing as a messenger of peace and love, of pardon and reconciliation, among the wretched and guilty children of men. The tear of joy indeed may bedew the cheek of the admiring but self-condemned worshipper at Immanuel's feet—and loud anthems of devout thanksgiving may ascend to heaven from the lips of the assembled congregation:—but what heart can be indifferent or unmoved, or disposed to idle sportiveness or sinful pleasure at such a season?

Oft have I entered the consecrated temple of the Most High, on this hallowed anniversary, and participated in silence but with unspeakable emotions, in all the solemn acts of praise and adoration, with which some Christians are wont to celebrate a Saviour's marvellous incarnation and infinite condescension. Whether it be religion, or superstition, or sentiment, or early association, or constitutional infirmity—I stop not to inquire. It is to me an occasion of delightful and vivid, though mournful excitement. Is there joy in grief—light in darkness—comfort in sorrow—peace in conflict—hope in despondency?—Here it is that I seem to realize more than the poet's dream, and to rise above the perils and miseries which flesh is heir to.

On Sunday morning last, I instinctively directed my steps (as in happier days) to the Episcopal church, and seated myself in a retired corner of the gallery, where I could conveniently see and hear whatever was likely to command or deserve attention. The church itself, with all its interior arrangements, is a beautiful object, and is, at any time, worthy of notice. *Then*, it was tastefully ornamented with evergreens in the manner which venerable usage has, from the earliest ages of the Church, rendered familiar and grateful to the eye. After a momentary glance at the *scenery*, and perceiving that the decorations had been got up after the good old orthodox fashion, I felt prepared to yield myself without reserve to the soothing and exalting influences which the varied services of the Church, when well performed, are so admirably calculated to exert. Nor were my almost romantic anticipations marred or disappointed. The song of praise, accompanied by the deep-toned organ—the sacred lessons of the day judiciously read—the voice of prayer, distinct, solemn, impressive, devout—(and such prayers and confessions—the very language of penitence and supplication!)—and then the appropriate sermon by the able, pious, and eloquent rector—all conspired to make me *feel* that an hour thus spent in the courts of the Lord, is better than a thousand days or years vainly wasted in the tents or habitations of wickedness and folly. *Oh, si sic omnes!*

EXTRACTS FROM A FAREWELL ADDRESS,

To the Students of Washington College, delivered in the College Chapel, on the 16th of December, 1831, by the Rt. Rev. T. C. Brownell, D. D., LL. D., on his retiring from the Presidency of the Institution. Published by request of the Students.

Young Gentlemen,—Could I sum up all I have to say, in one single precept,—a precept equally suited to your collegiate life, and to your subsequent intercourse with the world; it should be this—"BE CAREFUL TO CULTIVATE AND PRESERVE AN UNSULLIED PURITY OF HEART AND RECTITUDE OF LIFE."

The respect and esteem of your fellow men will contribute much to your happiness. Your own respect for yourselves, founded on integrity of life, and a good conscience toward God, will be essential to it. The "*mens conscia recti*" is the fountain and centre of all true happiness; and this cannot be attained and preserved without a strict adherence to the precept I have given you.

But any single precept for the regulation of your lives, must embrace so wide a range of action, that it will be useful to be more particular, and to advert to some points of conduct, and some situations in life, where you will be most liable to error, and most in need of salutary counsel.

In the first place, then, I would caution you to BE CAREFUL IN CHOOSING YOUR COMPANIONS, AND IN FORMING YOUR FRIENDSHIPS.

The society of the world will be found very different from that of your college associates. It will be more diversified, and subject to fewer restraints. Now, to young men like yourselves, the society of *the gay, the idle, and the dissipated*, will present peculiar allurements. It will open before you a thousand avenues of seduction, and the syren voice of pleasure will be heard singing deceitfully at the entrance of each. While your passions are strong,—while you are yet untaught by experience,—and while you are so easily accessible through the frailties of your nature, there is danger that those who compose this society should exercise an undue influence on your minds, and on your conduct. They will greatly surpass you in their knowledge of the world;—a knowledge which is very imposing to young men, confined to the retreats of a college, or just issuing from them. They will appear to you free from care, free from the drudgery of labor, and exempt from any restraints on the natural inclinations and desires. They will probably arrogate to themselves the exclusive possession of *genius*, contemn the labor of study, and despise the ordinary pursuits of life. They will endeavor to allure you to their society, by all the frailties within your own bosoms, and by all the gratifications you can be made to fancy they enjoy. But, my dear pupils, be well assured that their pleasures are all hollow, and heartless, as their professions are deceptive and false. Should you cast your lot with them, you can expect nothing from their communion but disgrace and ruin. You must either avoid them, or become their victims or their slaves. If you join yourselves to their society, you will soon be induced to become partakers in their vices and their follies; otherwise, your reserve will be regarded as a reproach on their conduct, which will not be endured. You will be charged with want of spirit, or with being influenced by some sinister motive. Incapable themselves of acting on high and honorable principles, they will throw on you the imputation of being actuated by some superstitious religious terror, or by some selfish desire to acquire the favor of a particular portion of the community.

Under the smart of such imputations, or even under the weak apprehension of them, how many wavering youth have we seen carried away by the current of dissipation? At first, they yield a reluctant consent to conduct of a doubtful character. Next, they become abettors and actors in scenes which they cannot approve. By and by, they advance further in vice; and rather than forego the approbation of their companions, and incur the charge of motives which they are conscious of being free from, they stifle the reproaches of conscience, and plunge deeply in guilt; and in the end, are ready to commit, with greediness, actions which they formerly shunned with caution, and regarded with abhorrence.

I now appeal to your candor;—Do not such men sacrifice every truly honorable, and every manly principle? Do they not absolutely renounce all true independence of character, and become voluntary slaves to the folly and caprice of their companions? Like the political demagogue, they stoop to those they despise. They associate with those whom they cannot respect. They slander those whose worth they cannot emulate. They maintain opinions which they disbelieve, and withhold sentiments which they approve. And to complete their degradation, they find themselves compelled to pay the most obsequious court to those whom they know to be most contemptible, both by their ignorance and their vices.

Do not flatter yourselves, young gentlemen, that you can associate with such company, without suffering in your reputation, or without being contaminated in your minds. A man will be judged by the company which he keeps. "Tell me whom you live with, and I will tell you what you are," says the Spanish proverb. We gradually assume the manners, habits, and sentiments, of those with whom we associate; and it is impossible that we should hold habitual communion with the mean and the vile, without being degraded and debased.

In choosing your companions and friends, then, seek the society of the reputable, the wise, and the good. It is, indeed, your duty to cherish kindly sentiments toward all men; and, in your general intercourse with the world, to exercise a courteous deportment toward all; but in selecting your circle of social intercourse, and in choosing the friends of your bosom, your duty, your interest, and your happiness require, that you should restrict yourselves to the intelligent and the virtuous.

Next to a careful and judicious choice of your friends and companions, I would recommend to you HABITS OF INDUSTRY, AND A DILIGENT APPLICATION TO YOUR APPROPRIATE BUSINESS IN LIFE.

Industry is congenial to the nature and constitution of man. By bodily exercise, the physical powers are strengthened and invigorated, and by habits of meditation and study, the mind is enlarged and improved. Even the elements of nature require constant action to preserve them in a healthful state. The standing pool soon becomes noisome; and unless the atmosphere is fanned by the breezes, it becomes noxious and impure. It is a general law of Providence, therefore, and a law admirably adapted to the nature of man, that nothing shall be perfected without activity and labor. Who has ever made advances in learning and knowledge, without assiduous study and contemplation! All the wealth of the world cannot buy the knowledge of a single science, or even purchase a single idea. And virtue itself, the richest ornament of the soul, the noblest endowment of which man is capable, is that which, of all others, requires the most laborious efforts, both in the acquisition and the practice.

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* The whole lot contains nearly one hundred and forty-six acres.

Indolence is mean and grovelling, and renders a man's life as miserable as it is useless. Who would be an insignificant cipher in the world—standing alone, and contributing nothing to its value? Who would be a mere drone in a community—adding nothing to its stores, and feeding upon what others have gathered? Who would be a very excrescence in society—contributing to it neither ornament nor use, but actually deforming its proportions, while deriving nutriment from its substance? None but a base and degenerate mind can be content with insignificance. No man can be happy but from a consciousness of active endeavors in the cause of usefulness and of duty.

Young Gentlemen—If it shall please God to prolong your days, you have much to do in life. After the completion of your collegiate course, you have yet much to do in perfecting a liberal education. Think not that a young man's education is completed when he receives his diploma, and leaves his *Alma Mater*. A collegiate course can be but a mere introduction to the several branches of learning which it embraces. The graduate is still a tyro in knowledge. If he has ascended the steps, he is still in the vestibule of the temple, and has yet to penetrate its recesses.

I do not, indeed, recommend that you should exhaust your powers by boundless excursions through the regions of learning. I would limit your pursuits to objects not surpassing your grasp, either by their number, or their magnitude. But by a judicious appropriation of your time, in the study of your professions, and in the avocations to which they lead you, you will find much leisure for the successful prosecution of those studies which have constituted the business of your collegiate life. Such an appropriation of your leisure hours, will be equally profitable and delightful. It will recreate and refresh the mind, while it enlarges and improves it.

By continuing the study of the *Ancient Languages*, your taste will be refined and improved, and the avenues of knowledge will be extended; and by a familiarity with their grammatical construction, your minds will become habituated to the most profound philosophy. The study of *Belles Lettres*, will assist you to express your thoughts with clearness, strength, and elegance; and by enabling you the better to instruct, persuade, and delight your fellow-men, will enhance your influence, and extend your usefulness. The perusal of *History* will enlighten the understanding, and hold out the most lively incentives to virtue. It will supply to you the lessons of experience, and furnish you with wisdom and prudence, at the expense of your predecessors. The *Mathematical Sciences* will supply the mind with useful subjects of speculation—will strengthen the reasoning powers, and enable you to make improvements in the arts and business of life. The study of *Physical Science*, the contemplation of the order and harmony of the universe, and of those laws which regulate its phenomena, will elevate the mind above grovelling objects and pursuits, will inspire you with pious affections, and will increase your reverence toward the great Creator, whose glory it declares, and whose eternal divinity it clearly evinces. There is no branch of classical learning, and no department of science, which will not improve your mind, increase your knowledge, and enhance your usefulness. Such portions of time, then, as you can redeem from your appropriate occupations and business in life, should be zealously devoted to the pursuits of literature and science.

But if your very relaxations from business are to be characterized by industry, what diligent application should be devoted to your peculiar pursuits in life! No profession can be learned or practised without study and labor. It is the order of Providence, that nothing shall succeed of itself. The plant springs not up, unless the seed be sown; and there is no harvest without culture. "*Nihil movet non motum*," is a law of nature. And so it is in the business of life,—*Nothing moves without being moved.* Whatever design is to be accomplished, whatever object to be effected, it is the economy of divine providence that it shall be originated, conducted, and brought to a successful issue, only by enterprise and industry.

In another institution, shortly subsequent to the delivery of the preceding, an event of a more private character, gave occasion for the interesting and affecting address which follows; and which we copy from the Evening Post.

The following address was made by President Duer to the students of Columbia College, on the occasion of first meeting them in the Chapel after the death of his son, Edward Alexander Duer. Resolutions had been previously passed by the students, and sent to the President, expressing their regret at his bereavement, and their regard for the memory of his son.

Young Gentlemen:—It is not my intention to call to-day for the performance of the usual exercises in this place; but, before dismissing you to the lecture rooms, I shall avail myself of this first time of meeting you since my recent affliction, to return my cordial thanks for the sympathy you have expressed at my bereavement, and for the respect you have manifested for the memory of my son.

To know that so beloved an object of my hopes and affections enjoyed the esteem and confidence of his fellow students, to the extent implied by your proceedings of last Friday, imparts to me a consolation second to that afforded by the patience with which he endured his painful malady, and the fortitude and resignation with which he met his death. The few hours previous to his end, during which he was aware of its approach, he devoted to preparing for the great and unexpected change that awaited him; and exhibited in the trying effort a composure and intelligence which were deemed by those present, as remarkable as they were edifying in one so young. He expressed the deepest contrition for the errors and follies of his youth, and the firmest determination of amendment, in case his life should be spared; but as he entertained little or no hope of its being prolonged throughout the day, he resolutely, but devoutly and calmly, proceeded to make his peace with God and man.

As one of the appointed means of reconciliation with his Creator, he sought to die in charity with his fellow creatures. He freely forgave all who had done him wrong—if any such there were—and asked forgiveness of all whom, at any time, he might have injured or offended. He took an affectionate and impressive leave of every member of his family and of all the friends who surrounded him; and he requested me, young gentlemen, to convey to you, as well as to his instructers, his last farewell. If there were an individual within these walls who had ever injured him, he begged me to assure that person of his entire forgiveness, and to solicit pardon for every offence he might have committed against any member of this College.

To some of his more intimate companions he sent a message or token indicative of his regard; whilst to two of his class mates whose feeling he felt conscious of having wounded by an attempt to cast ridicule on their religious profession, he especially desired me to offer reparation in his name, by an acknowledgment that, on the occasion referred to, they were in the right, and he had been to blame: and as he besought me to entreat their forgiveness, he himself earnestly implored pardon for the impiety from above. In the same spirit he not only evinced his penitence for every offence or omission of which he had been guilty from his birth, but declared his lively faith in the Redeemer, and rested his hopes of a blessed immortality on the efficacy of the atoning sacrifice.

In this happy frame of mind he continued to the last; and when his bodily strength was nearly wasted, his intellectual faculties remained unimpaired. Not a murmur escaped from his lips. No vain and useless regrets were uttered by him, if they even existed in his heart. He expressed no wish to live—no fear to die; but threw himself, in humble confidence, upon the mercy of his God—relying fully on the merits and intercession of his Saviour, and experiencing, as I firmly believe, the promised sanctification and comfort of the Holy Spirit.

Such, young gentlemen, were the last moments of your late associate. They were such as that the contemplation of them now enables me the better to bear up against the disappointment of those hopes and expectations which I had cherished respecting him, in reference to this world of trials—for they are such as elevate my future hopes and expectations in regard to him, to the eternal glories of the world to come; and prompt me, with the suffering patriarch, to exclaim—"The Lord gave—the Lord hath taken away—blessed be the name of the Lord!"

If your deceased brother has not been spared to be a blessing to me in his life, he may prove one in his death, and I hope and pray that you also, my young friends, may derive essential and enduring benefits from meditating on the suddenness of his removal, from the remembrance of the scene I have described to you, and from reflecting upon the admonition and example which this afflictive dispensation, and the mercies which temper it, hold forth for your improvement. God grant that they may induce you to an early and serious consideration of the precarious tenure of our present brief existence, and of the certainty and eternity of that which must succeed it; and thence lead you to prepare in season to render your account for the deeds done in the body, whenever summoned by the Father of your spirits.

Let this solemn event and its attendant circumstances, serve to consecrate in your hearts the relation that exists between us; and as I am invested by my office with a portion of the authority and responsibility of a parent, let me experience from you in return, the manly obedience and ingenuous attachment of dutiful and confiding sons. Thus would each one of you become a substitute in my affections for him whom, for the present, I have lost;—and thus would his death be instrumental to the temporal happiness as well as the eternal welfare of us all.

Columbia College, Dec. 31st, 1831.

Duties of Wardens and Vestrymen.—Some months since, a communication was addressed to us by "A Church-Warden," asking information as to the duties of persons holding that office in the congregation. Our correspondent was referred for the desired information, to the Works of the lamented Bishop Ravenscroft. Disclaiming—we merely repeat his sentiment—disclaiming all right to the "compliment by implication," contained in our reference,—and assuring us that (to our great regret) his village cannot boast a copy of the Volume, he repeats his call for information. The following is the statement furnished by Bishop Ravenscroft.

"The first delegation of power and authority by the members individually, is that committed to the Vestries of each particular congregation. These are bodies of men, varying in number, according to the constitution of particular dioceses, but most commonly limited to twelve, annually chosen by a majority of the votes of each particular congregation; and form, as it were, the legislative council of the parish or congregation by which they are elected. To the Vestries it appertains to direct and transact the secular concerns of the congregation; to assess and collect the pecuniary contributions required of the members; to appoint the delegates to the diocesan Conventions; to elect the church-wardens out of their own body; and to act as counsellors and assessors with their clergyman, if required, in cases of discipline, and other matters of common concern. They are also required to keep a regular record of the members of the congregation, of the marriages, baptisms, and burials, in the parish or congregation, and to enter a statement of their proceedings at every meeting.

"To the church-wardens it more especially belongs, to take care of the church buildings; of the communion plate, books, and vestments; to provide the elements of the holy Communion, at the common expense; to maintain order and decorum during public worship; and to regulate the necessary provision for the poor of the parish. It is their duty, also, in the absence, or at the desire of the minister, to preside according to seniority of appointment, at all meetings of the Vestry; to direct the entries to be made by the secretary, according to the determination of the majority; to sign the proceedings of each meeting; and to certify all extracts from the records, particularly all certificates of delegation to the diocesan Conventions."

COMMUNICATIONS.

For the Churchman.

REVIVAL OF RELIGION IN THE CHURCH OF ENGLAND.

Messrs. Editors,—On a former occasion I took the liberty of drawing your attention to what I considered alarming, and objectionable, in the character of the religious excitement prevailing among some denominations in this country, with the view of cautioning and warning the members of our beloved Church, lest they might become ensnared and ingulfed in the ruin which, in my judgment, is tending fast to consummation by this means,—and I now request the favor of you to publish the following extract from the last London Christian Observer, setting forth the improvement begun, and going forward, in the religious character of the Church of England, as an encouragement and example for our guidance and comfort.

The contrast between the rise, progress, and result of measures there, and around us, is so remarkable and opposite, that we cannot fail to be strongly affected by it:—they have no Mr. F—— there, as you have in the State of New-York, or Mr. N——, as we have in New England. No *extra efforts*, no *new expedients;* no shocks—no whirlwinds,—nothing but "*the ordinary means of grace rendered effectual to the ends for which they were appointed.*"

O that the watchmen on the walls of our Zion might be more faithful, more diligent, more devoted in the use of these heaven-devised means—knowing nothing among us but "Jesus Christ and him crucified," and then would there be "joy and gladness" on every side.

A Churchman.

"Shall we despair of our beloved Church, while we find on every side, north and south, east and west, in towns and villages, and high places of dignity, such doctrines and such precepts as those contained in the mass of the above extracts,* and which are but a casual specimen of the preaching and labors of a large body of our clergy in every part of the country? We do not despair; but truth forbids us to say, that we have no fears, especially when we consider that these doctrines are not those which resound from the majority of our pulpits, or spread their life-giving influences over the large number of our parishes. But that there has been a revival of Scriptural piety among us, a revival far broader and deeper than the most sanguine could have hoped for five-and-twenty years ago, is a truth most consoling and not to be controverted. It has not, however, been in the storm, or the earthquake, that God has spoken among us; but in a still small voice, heard only as it were from house to house, and parish to parish, but with none of those signs and wonders which have often characterized remarkable revivals of religion. The instruments made use of by the divine Agent to effect this great spiritual and national blessing, have not been two or three remarkable men, who seemed wherever they went to excite a general shaking among the dry bones, while all around was the silence of death; but the benefit has been gradual and progressive; a salutary dew of the divine blessing on a wide-spread thirsty land, rather than a few copious showers, followed by exuberant fertilization on here and there an oasis, surrounded by drought and sterility. It has grown, like the natural frame, steadily, but imperceptibly. In places wholly detached from each other, clergymen of faithfulness and zeal have been simultaneously raised up; the leaven is leavening the mass; *the ordinary means of grace are rendered effectual to the ends for which they were appointed;* Scriptural Education, and the circulation of the word of God, are every where producing solid fruits; our universities send out many faithful laborers into the harvest: and thus, while no one man or body of men can claim the honor, God himself, in the unseen ordering of his divine providence, is consummating the benefit. Whom could we make our pope, if we wished to choose one? Who is our Whitfield, or Wesley, or Brainerd, or Elliott? We have no apostles, no remarkable or extraordinary men, on whom all eyes are fixed as the authors of this widely-spread revival of religion. There are indeed many who are highly and justly beloved and venerated; there are also a few who have been eminent instruments of spiritual blessing to their countrymen; but there is no one who can claim to be the acknowledged father of the Church. The body of truly religious persons among us is not a sect under a recognised leader;—no, 'it is the Lord's doing; and' in this, as in other respects, 'it is marvellous in our eyes.'"

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* [From Visitation Sermons. Two of these extracts were given in a late number of the *Churchman.*]

For the Churchman.

"FAITHFUL PREACHING."

Permit me, Messrs. Editors, once more, and but once more, to remark on this subject. With regard to the sentiments advanced in my last, though hastily penned, they were not hastily adopted; and at no time have I been more forcibly convinced of their correctness, than during the past year. It was not because I recognised my own features in the 'large gallery of portraits' which 'Missionary' had in his 'eye,' when he indited his communication, that I replied to it. With humble gratitude to the great Head of the Church, allow me to add, on this point, that the condition of my congregation was never so prosperous as at the present, although they have for months, during the past year, been surrounded by the excitements of the day, and although not a single service, except what is prescribed by the Church, has been held during the time.

I considered that some of the remarks of 'Missionary' were uncalled for, by their intendment arraigning the conduct and impugning the character of a portion of the clergy of our Church, and as undervaluing, and placing too much in the back-ground the importance and estimation due to our Liturgy. In adopting the distinctive principles of the Church, I imbibed the idea, that they implied something more than an assent to the divine appointment of the orders of the ministry, and to the propriety of our Liturgy; but with regard to it, that it was not only spiritual, but, in the language of another, that it was a *spirit-stirring* Liturgy,—that its excellence and worth could not be too much extolled,—that whatever errors might be inculcated from the pulpit, in the Liturgy there was a sure and infallible remedy,—that it constituted the bulwark of our Church, and of the fundamentals of Christianity,—that as its principles were in perfect consonance with God's holy Word, and that (in most of its language being a transcript of Revelation,) as a whole, it could not be too highly appreciated. In these views, I considered myself supported by the eminent fathers of the English, and, to name no more, by a Seabury and a Hobart of the American, Church. And will Missionary contend that the preaching of any one, however zealous, as it respects soundness of faith and of doctrine, is not liable to imperfection and error? Is it to public preaching, or to the Liturgy, that the members of our Church are to resort as a *standard* of faith and practice? While they consider the latter as an unerring rule (because they believe it founded upon Revelation) of worship and of instruction, ought they not, of the two, to give it the decided preference? As I before remarked, let each have their due place and importance, and I would also add, let us beware how we extol preaching, however zealous, faithful, and frequent, at the expense of our invaluable Liturgy.

With regard to the definition of preaching, the difference between 'Missionary' and myself is of secondary importance. In his last communication, he observes, "I leave it to others to determine, whether preaching, in the appropriate, Scriptural sense, does not signify an authoritative declaration from God's ambassador, of divine truth, and whether a free and social interchange of sentiments can, with propriety, be comprehended under that title." I merely reply, that I consider preaching to be, or that it ought to be, teaching—instruction. And whether instruction may not be conveyed in "a free and social interchange of sentiments," as well as in an authoritative manner, I leave to others to determine.

By the by, the sentence preceding requires a moment's consideration. "A great deal of what *passes* for family preaching, might be more aptly denominated." Are we here to infer, that when a clergyman enters the dwelling of a parishioner, he should assume a grave, austere demeanor, that he should never introduce, and by his forbidding manners, deter others from introducing, any subjects but those which are strictly religious? Is this ever the best, the most appropriate, the most effectual mode of leading, of winning souls to Christ? Must not circumstances, dispositions, &c., be taken into consideration, and may not a clergyman often spiritually benefit his people, when there is no design apparent? If, on such occasions, a minister is not social, cheerful, and does not, by his demeanor, inspire the household with the same spirit, depend on it his appearance will be dreaded, his stay irksome, and his departure welcomed. This was not the course pursued by a late eminent prelate. His presence ever created cheerfulness, and his affability ever insured ease to the inmates of the most obscure dwelling. And further, this was not the example of Him who once dwelt among men.

Let me not be misunderstood. At no time should the minister of Christ indulge in levity; but, unless years of experience and observation have profited nothing, reliance may be placed upon the conviction of the present writer, that in all his family visits his demeanor should be cheerful, pleasant, affable; or it were better they should not be made.

But again—another class of unfaithful preachers alluded to, and if I do not much mistake, a class who form no inconsiderable portion of the 'large gallery of portraits in the eye' of 'Missionary,' are those who do not deem it expedient frequently to open their churches or lecture-rooms for extra preaching—that is, on occasions not prescribed by the Church. 'Missionary,' in his first communication, states, "Experience abundantly shows, that if when they hunger they do not find pasture in the Church, they *will* find it elsewhere;"—to which I then replied, "not if they are properly fed and instructed *in* the Church;"—and I now add, if necessary, that one important and essential part of religious instruction is, in the distinctive principles of our Church. And need I further add, that among these are, the nature and importance of our Liturgy, and the primary duties to be discharged 'when we assemble and meet together,' viz. 'to acknowledge and confess our manifold sins and wickedness, to render thanks for the great benefits received at God's hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul.' In all this, not a word refers, nor in my view even indirectly, to sermons; and were it convenient for a congregation to attend, most cheerfully, most heartily, for one, would I open church for these purposes every morning and evening; for I do indeed believe, that the house of God is peculiarly the 'house of prayer;' and I also yet believe the apostle concurs in the same sentiment, notwithstanding the *new exegesis*,* as it is termed.

But to return. Who are those who cannot find *pasture* in the Church through its regularly appointed means and channels without extra preaching? Are they those who are well acquainted with, and are attached to, the Church, from the persuasion of the peculiar excellence of her principles, her Liturgy, and worship? Are these the persons, who at the present day, complain of a *dearth* of pasture in the Church? On the contrary, are not the description of persons who thus complain of hunger and want of pasture in the Church, those who attend more for the purpose of hearing the sermon, than any peculiar preference for the Liturgy, worship, and ordinances of the Church? Those who have not, and who never had any peculiar attachment to her distinctive principles? And though they may be hundreds in number, yet are they peculiarly of the Church?† Many of them, perhaps, though they may have, for years, attended worship and repeated extra sermons, yet during the time have not heard the average of one sermon per annum on her distinctive principles. No, Messrs. Editors,—and I can produce a host of witnesses from the *dead*, and I yet trust, also from the living, that will support the assertion; the Church is not so destitute of pasture, that those who are truly attached to her principles are driven by hunger to other folds to satisfy that hunger by extra preaching. Her pastures are ever arrayed in rich, luxuriant, living green. How many of her sons and daughters are there, who for years have been deprived of her regular ministrations, and yet have been sustained by her food, and remained firm in her principles!

Had 'Missionary' stated the importance of extra preaching in new settlements and towns where the Church is little or scarcely known; had he urged the importance of frequently, and by every appropriate means, inculcating her peculiar principles, and, by the exhibition of their spiritual beauty and excellency, attracting the attention of such communities, most fully and cordially would I, from experience, concur with him: but when he includes every old and established congregation in the country, as suffering from famine and dearth of pasture in the Church, only to be supplied by extra preaching; I must pause and inquire, not only *cui bono*, but add, with regard to the Church and her distinctive principles, *timeo multa*—I see much to fear!

But it may be said, these remarks are more applicable to the past, than the present period. That, *tempora mutantur*—the times are changed; that a different course must now be pursued, or the Church will suffer loss. Is it indeed come to this? Is the foundation of the Church so frail, so unstable, as to be liable to be shaken if not overturned, by the popular excitements of the day? Are the pillars which, in our most flourishing dioceses, have supported her on high amid every species of disparagement and even fiery persecution, are these means now grown insufficient to sustain her? Shades of Cutler, Johnson, Beach, Seabury, and your cotemporaries! could I invoke you to answer, would you reply, that the Church in your age was planted and invigorated by compliance with the popular opinions and practices of the day! On the contrary, would you not, venerated fathers, reply, that it was only by exhibiting her beauty, excellency, and purity, as set forth in her Liturgy, that she not only took deep root, but rapidly extended in spite of all opposition and malignant persecution? And what is the momentary excitement of the day, which is even now rapidly passing away; what in comparison, in point of danger to the Church, is it to former periods; when so large a majority of the community, supported by the civil arm, could not retard its progress? Conspicuous as may be the sphere of 'Missionary,' and humble as is mine, yet must I consider both as lost in the importance and ultimate tendency of the subjects of this discussion. It indeed involves principles, in the view of many, of the most vital importance.

But it may again be remarked, that I am contending with shadows—that I have not carefully perused the rejoinder of 'Missionary,' where he remarks—"But does the writer forget that the services imbodied in our highly-spiritual Liturgy must always precede the sermons and lectures delivered by our clergy?" Allowing this to be correct in practice, does it disprove many of my remarks as to the general consequences of extra preaching? Would this prove that these extra exercises, and the general manner in which they are conducted, and the great object for which they are attended, have not a tendency to depreciate and throw in the back ground the importance and the invaluable utility of the Liturgy; and thus, though imperceptibly, yet gradually, to undermine the great pillar of the Church? But what is the lamentable fact with regard to the practice of a large portion of our brethren who are in the regular habit of holding extra services and lectures? For many of these I have the highest personal esteem, and of none of them would I speak in any respect reproachfully,—but what is the fact on this point? For the purpose of illustration, suffer me to give an example of the course of procedure in weekly lectures of one whose zeal and eloquence is perhaps not surpassed in our Church. And remember, it is but one among numbers. The exercises commence thus, "Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace." The Confession is then used. I will not assert with regard to the Lord's prayer, but *all* the Psalms, both the Lessons, and the Creed are omitted, and after selecting two or three Collects, the Liturgy is concluded; and the whole time occupied in its use may equal five minutes. After sermon follows an extempore prayer, the propriety of which I do not wish to make a question in this discussion. Let it be remembered, that it is not here to hold up the individual to notice, but by furnishing a single specimen among many, to evince that I am not fighting a shadow on this subject. And in many instances of extra lectures during the past year which are within my knowledge, the deviations from the Rubrics and Canons, growing out of them, have not been few. But I forbear. In these remarks I have no interest but that of an humble member of our Church. How far any and all of these circumstances may tend to depreciate the weight and the vast importance of our Liturgy, and obscure the distinctive principles of our holy religion, I submit to her zealous, devout, and ardent admirers; and to yourselves, Messrs. Editors, and your readers, I submit, if necessary, the importance of the subject, as an apology for thus extending my remarks.

Quondam Missionary.

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* See Bishop Bull, also, on this subject at large. Jones, of Nayland, on the text, "My house shall be called a house of prayer."

† "Numerical strength is not real strength."—*Bp. Hobart.*

PROPOSITION TO INVITE CLERGYMEN FROM ENGLAND.

To the Editors of the Churchman.

Gentlemen:—The communication made to yourselves by the Rev. W. Richmond, and published in your 33d number, was not read by myself without some emotions of pain. I should be happy, truly happy, in the knowledge that any ordained teachers of the Church of England, or any candidates for holy orders in her ministry, were actuated by a spirit so truly catholic, as would lead them to relinquish the sweets of home, and to propagate the saving doctrines, and dispense the divinely imparted sacraments of an apostolic Communion, beyond the bounds of our own territories. Yet I unhappily know too well, that within the colonial possessions of Great Britain, there is a great, a constantly increasing demand for our ministerial services beyond, far beyond, what the present English government is disposed, or the Church Associations of the mother country are able, to supply. This knowledge would excite in me an involuntary sensation of uneasiness, when I might see the young, the pious, the zealous, and the enterprising, enlisting in the service of another branch of the apostolic Church, while the branch into which they had themselves been grafted, was in need of all the support which they could impart.

I have myself the high privilege of laboring in the service of the Missionary Society of the Church of England, which is known by the name of the Society for the Propagation of the Gospel in Foreign Parts. I have had very frequent opportunities of carrying the divine word and sacraments and the ordinances of the Church, into regions in which they were before unknown, or in which, though known, they were only so, through the fond recollections and time-worn Bibles and Common Prayer Books of emigrants who had long mourned beneath great spiritual privations. And I know too well, that every faithful missionary in our own North American Church is constrained, by the constant demands which are made upon his time and toil, to labor beyond his strength, that he is often and often obliged, after weeks and years of missionary exertion, to yield, with pain, to the influence of sectarian teaching the congregations which he has collected to the Church in our wilds and woods;—and *this*, from want of a sufficient number of fellow-laborers who might bind up with him the sheaves which, by the blessing of the God of grace, he has prepared to the harvest. I know that to such missionaries as the late lamented Dr. John Milledge, of Annapolis, or the present Bishops of Quebec and Nova Scotia, the consciousness of physical decay is imbittered by the sad apprehension, that the few sheep whom they may gather in the wilderness, may be separated from the Church's unity, scattered again, and peeled, when they shall themselves rest from their labors.

Though we could heartily, therefore, wish them God speed in their work of love, when any of our order, or any who might be in the course of preparation for our orders, should obtain the honor of ministering in the Protestant Episcopal Church of the United States of America, yet we could not yield them without a sigh—we could not, after they were gone, view our own thin ranks without the wish, uncatholic as it may seem, that we could have retained such men among ourselves.

As it may assist, however, in promoting the useful inquiry which your correspondent has invited, and may be the means of attaching to a branch of the Church catholic, which has our best wishes and our prayers, some faithful laborers whom we regret that we cannot retain ourselves, I feel myself bound to impart the following information, through your columns, to those who are concerned for the increase of your Church's ministry. There are, at this time, many candidates for employment in the Missionary Society of the Church of England, abovenamed, of whose services, the committee of that Society do not avail themselves, partly, and principally, and without any suspicion of disparagement to the applying parties, on account of the straitness of that Society's means, and an apprehension which very generally prevails, of the unfavorable views of the present English government toward the colonial Church, which may lead to the gradual abolition of the annual parliamentary grant which is now made to that Society. The Bishops of Quebec and Nova Scotia, who have only recently returned from Europe, received in England numerous applications for missions within their dioceses, which their lordships were, also, obliged, for the same reasons, to decline;—nay, these very colonies of North America themselves are not without fit candidates for the ministry in greater numbers than the colonial Bishops can feel justified, under present circumstances, in encouraging. Should the means of the venerable Society above named be curtailed, the support of our missionaries must soon be scanty indeed; the deep poverty of most of our emigrants—of *all* who are most in need of their ministrations—forbids the expectation that they can yet do any thing material toward the support of the ministry to which they are warmly attached. Many, therefore, of whose services the colonial Church would be proud, while she is, also, much in need of them, do not meet with that encouragement among ourselves which we could wish to give them. Under these circumstances, I feel it my duty to hint, that the knowledge of the invaluable opportunities afforded from cheap and sound education for the priesthood in the General Theological Seminary of your Church, should be widely extended at this time throughout Great Britain and her colonies. Let the existence of such an institution be generally known, and the chance, I am convinced, is not very remote that many very worthy individuals may offer themselves from the bosom of the Church of England, first for qualification, and afterward for employment, in our sister Church of America.

A Missionary Presbyter,
Of the Church of England.

For the Churchman.

Messrs. Editors,—The last number of the Episcopal Watchman contains the intelligence of the death of the Bishop of Winchester, the Right Rev. Charles Richard Sumner. This, I apprehend, must be a mistake. The Christian Observer for November, states, "that although the Bishop's death had been announced in the papers,"—yet, that "happily, the mournful intelligence proves to have been unfounded."

Yours, &c. Q.

THE CHURCHMAN.

SATURDAY, JANUARY 28, 1832.

Two dollars and fifty cents, payable in advance, will be the price per annum of subscription to this paper, from and after the first of January, 1832. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.—January 29th, St. George's Church; February 5th, Zion Church; 19th, St. Luke's Church; 26th, All Saints' Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church.

To Correspondents.—'A Lover of Consistency' will find nothing in the columns of the Churchman, for which its present Editors are responsible, that does not harmonize with the remarks to which he alludes.

Under the present aspect of the question, we deem it imprudent to call further attention to the subject of "Hæsitator's" Communication.

"An Episcopal Layman's" interesting contribution was received too late for our present number. It shall appear in our next.

"L." is informed that conscientious scruples as to the propriety of giving publicity to his piece, oblige us to exclude it.

The Periodical Missionary Paper of the Domestic and Foreign Missionary Society of our Church, for January, from which we have made extracts on our first page, contains, beside these, portions of the correspondence of the Society's Missionaries in Greece,—notice of the accession of six new Auxiliary Associations; (in St. James' Church, New London, and St. John's, Bridgeport, Conn.; St. George's, Flushing, L. Island; St. John's, Troy, and Calvary Church, Homer, N. Y.; and Medina, Ohio;) and of applications for aid from destitute portions of our own country; for a Missionary at Jacksonville, Illinois; and at Greensborough, Alabama.* In reference to these applications, we find in the paper this solitary paragraph.

"In consequence of the depressed state of the Society's finances, the Executive Committee have not yet made any appropriations in behalf of these destitute portions of our Lord's vineyard. But whenever the pecuniary resources of the Institution are increased, the assistance which our brethren at the south so affectingly solicit, will be promptly and cheerfully rendered."

One column suffices for the exhibition of the '*wants of the South,*' while 24 are devoted to the foreign enterprise of the Society. Several notices in reference to membership, &c., complete the paper. Receipts during the past month are acknowledged as follows;—from Maine, $50; Massachusetts $490 64; Vermont $17; Rhode Island $1; Connecticut $87; N. York $2750 22; New Jersey $40; Pennsylvania $247 98; Maryland $244 92; Virginia $281 60; North Carolina $19 50; South Carolina $127.—Total $4356 86.

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* It is well known to our readers that a most urgent appeal has been made for a Clergyman of our Church at Key West; and necessarily denied.

Green Bay Mission.—We have inserted in full to-day the extracts from the correspondence of the Rev. Mr. Cadle, which are given in the last Missionary paper. The friends of the mission will find in the minute and judicious arrangements and regulations of that gentleman, new ground of confidence in his management of the trust committed to him, and in the ultimate success and prosperity of the enterprise. The present extent of the mission establishment at Green Bay, and its proposed increase, it must be remembered, will give occasion, after a few months have elapsed, for further drafts upon the bounty of those who have undertaken its fostering care. Let this be borne in mind, not to stint the contributions to other equally deserving objects of those who have ample means, but to govern their arrangements, who cannot give to all, and upon whom this mission has peculiar claims. The suggestion is not untimely, that in the coming year the Christian undertakings which in the past have been commenced, or greatly enlarged among us—our City Mission—our Diocesan Mission—and that which furnished the occasion of these remarks, as well as the General Missionary Society of our Church,—must meet a bounteous liberality in their friends, or fail.

Proposition to invite Clergymen from England.—The articles upon this subject admitted into our paper, have elicited from a valued and respected correspondent in the British American Colonies, the interesting communication upon the preceding page. We are pleased with its concluding suggestions; and should no further result flow from the agitation of this subject than that contemplated by our present correspondent, the zealous originator of the proposition would, we are sure, deem his pains not inadequately compensated. The objections to his proposition, which must have occurred at once to the minds of the reflecting reader, *viz.* the inability of our Church, or her authorities, to give any assurances of certain employment or support to foreign clergymen; the prejudices which foreign habits, and manners, and associations, would be compelled to encounter among our people; and the embarrassments and hindrances to usefulness arising from unacquaintance with the condition and peculiarities of our country;—all these valid and important objections to the original proposition, are, in our apprehension, effectually met and removed, by the suggestion of "A Missionary Presbyter." Young men, who may come to this country properly qualified and recommended, and spend a three years' probation at our Seminary, will be adequately furnished for the discharge of the duties of the sacred office; will become known and naturalized among us,—may go forth to labor in our vineyard unembarrassed by the prejudices clinging around a fresh foreigner, and sustained, and commended to the confidence and welcomes of our congregations by the approval of the authorities of the Church. Let the necessary means, then, be used to disseminate information,—to spread extensively the requisite statements,—of the advantages afforded for preparation for the ministry at our General Theological Seminary, and of the encouragement which awaits all who, with proper dispositions and abilities, will put their hand to the plough within the enclosures of the Protestant Episcopal Church in these United States.

North Carolina.—We copy the annexed paragraphs from the 'Carolina Observer.' The persons confirmed at Fayetteville by Bishop Ives, were admitted to the participation of that holy rite on two successive occasions. On Sunday, the 8th instant, forty-one were confirmed. So great was the interest excited, and so favorable the impression made, that it was found expedient to repeat the ordinance on the following Sunday, when eleven more were confirmed. The whole number, (with not more than one or two exceptions,) were expected to come forward to the Communion.

The Rt. Rev. Levi S. Ives has just closed his official visit to the congregation of St. John's Church in this town, (Fayetteville.) The services on the occasion have been deeply interesting and very numerously attended. Fifty-two persons were presented by the Rector, the Rev. Mr. Buxton, and admitted by the Bishop to the rite of Confirmation. But one sentiment has obtained in this section with respect to the newly-consecrated Bishop, and that highly creditable to himself, and auspicious to the cause of religion within the State.

We ought sooner to have noticed the return of the Rector of this Parish from his arduous mission. The success attending his efforts to raise a fund for rebuilding the Church, we understand, has exceeded the most sanguine expectations, and hopes are entertained, that the sum now on hand will effect the object without further appeals. The Rector expresses himself in the most animating terms on the subject of his reception in the Churches, and we are gratified to learn that a Journal of his tour is in progress, embracing a comparative view of the present state of the Episcopal Church with that of various denominations in the region extending from Portsmouth in the East to Buffalo in the West.

New Churches.—There are now, we learn from the (Auburn) Gospel Messenger, at present *ten* Episcopal Congregations, and *five* Clergymen of our Church, in the county of Onondaga in this State. On the 10th inst., a new congregation was organized in the town of Geddes in this county, (included in the above,) with the title of "The Apostolic Church."

"The Rev. Palmer Dyer, minister of St. Paul's Church, Syracuse, is Rector of the new parish." He officiates in a school house for the congregation, every Sunday evening. There is no house of public worship belonging to any denomination of Christians in Geddes; and the members of the congregation just organized are making preparations to erect one in the course of the ensuing summer. This is the third or fourth Episcopal Church in Onondaga County incorporated [organized] within the last ten or twelve months. Two new Churches were consecrated within its limits in August last: Christ Church, Pompey; and Trinity Church, Fayetteville. Three others will probably be erected, and, by God's blessing, be ready for consecration this year; viz. St. John's Church, Marcellus; St. Mark's Church, Jamesville; and the Apostolic Church, Geddes. 'Hitherto hath the Lord helped us.'"

We rejoice at these movements of our brethren, and from our hearts bid them God speed! But whence are the Missionaries to be provided, who are to minister in these courts? Churchmen! though not wafted upon the ocean breeze, there is in this recital a voice which your very hearts must hear,—to which your energetic, generous action *must* respond!

Northern Dispensary.—We understand that a sermon will be preached by its Rector in *St. Thomas' Church* to-morrow evening, and a collection made, for the benefit of the Institution named at the head of this article. Our intimate acquaintance with several of the gentlemen concerned in the management of the affairs of the Institution, on whose statements we can most confidently rely, enables us to assure such of our readers as reside in the northern and eastern sections of our city, that this charity richly merits their munificence and kind consideration. The Dispensary is situated in a section of the city comprising a population of upward of *fifty thousand*, very many of whom are not only in exceedingly destitute circumstances as it regards the ordinary comforts of life, at this inclement season of the year, but also in many cases languishing on beds of sickness; and in a condition of suffering, which it is impossible any can fully appreciate, but those who are its subjects, or whose benevolence leads them to become frequent witnesses to such scenes.

It is to alleviate this distress, by *gratuitously* extending to the poor and needy the benefit of skilful medical advice and attendance, which is the sole object contemplated by this Institution. We would therefore say to our readers in the upper part of the city, be present if you possibly can at the delivery of the sermon; and evince your interest in this unexceptionable charity by the liberality of your contribution:—if circumstances prevent your attendance, fail not to send your benefaction. If possessed of *much* of this world's goods, give liberally; if of *little*, give that little *gladly;* for God *loveth* a cheerful giver. If you are not an annual contributor to the funds of the Institution, let your name appear as such upon its records as speedily as possible. Who among us can assure *himself* of exemption from the ills and misfortunes of life, and that he or his may not, in the inscrutable arrangements of Providence, from the operation of disastrous and unforeseen causes, become, at some future time, the recipient of the bounty, which it is now his duty to extend to others?

Beware of Counterfeits.—Our readers need not be reminded of the purport of the article copied into our last number from the 'Banner of the Church.'* It was our intention to have accompanied its insertion with the remarks—that from our knowledge of the respectable standing of the gentlemen who printed the spurious edition of the New Testament, published by Mr. Schoyer—a Jew, no blame should, in our opinion, attach to *them.* In this conviction we have been confirmed by a communication from Messrs. Ludwig & Tolefree, the printers of the edition. It was, indeed, printed at their press, but from *stereotype plates*, the property of the publisher,—cast at the cast originally, and purchased by him *at auction.* The title to the set being deficient, Messrs. L. & T. were directed to prepare a new one from another edition. Unfortunately for them, they were sufficiently imprudent to insert their imprint in this title. Of the true character of the book, we take pleasure in saying,—and our brethren of the Banner will, we know, give all publicity to the statement,—that Messrs. Ludwig and Tolefree were, of necessity, entirely unaware. Information, on which we place reliance, says that the present is not the first—nor the second—but the *eleventh* edition of the book in question; and that other liberties were taken with the text beside those pointed out in the article from the Banner.

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* We did not observe that the proper credit for the article had been, through oversight, omitted, until our paper was printed. We say oversight—for it is our care scrupulously to render, in this respect, to every man his due; a habit which we have *reason* to commend to the adoption of some of our brethren.

Consecration.—The Consecration of the Chapel of St. Peter's Church, Twentieth street, in the neighborhood of the General Theological Seminary, will, with the Divine permission, take place on Saturday Morning next, February 4th. Service to commence at 11 o'clock.

Girard's Public School.—The following is the provision in the will of the late Stephen Girard, by which he gives the school he has so munificently endowed its distinctive character as an *unchristian* institution. While it proves the thorough skepticism of the writer, it does little more. For who can imagine that the mere exclusion of *clerical* influence, careful and complete as it is designed to be, will protect the future college from 'the excitement of clashing doctrines and sectarian controversy'? Do *laymen* belong to no 'sects'? Is no 'diversity of opinion' to be found among them? Is there no possibility—no prospect, of their combining with the inculcation of the 'pure principles of morality' which they are to 'take pains to instil', their individual views of the foundation on which those principles of morality are built? The fatality attendant on counsels taken against the Most High, shows itself plainly in this instance. The deceased would have founded an Atheist institution. To secure his purpose he has made provisions that are absolutely futile. Not more futile, however, than the supposition that youth might be made 'from inclination and habit,' benevolent, upright, sober, and industrious, without any basis of religion!

Secondly, I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as visiter, within the premises appropriated to the purposes of said college.—In making this restriction, I do not mean to cast any reflection upon any sect or person whatever; but, as there is such a multitude of sects, and such a diversity of opinion among them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructers and teachers in the college shall take pains to instil into the minds of the scholars, the purest principles of morality, so that on their entrance into active life, they may, from inclination and habit, evince benevolence toward their fellow creatures, and a love of truth, sobriety, and industry; adopting at the same time such religious tenets as their natural reason may enable them to prefer.

LITERARY.

The Preacher: *Containing Sermons by Eminent Living Divines.* Vol. I. London. Published for the Proprietors, by Thomas Griffith, 1831. 8vo.

A copy of this work (two volumes are now received in this country,) has been sent us by the importer, Mr. W. Jackson, 71 Maiden-lane. Vol. I. contains *sixty-six* separate sermons, by nearly as many eminent individuals in England, both of the Established Church, and of dissenting denominations, reported for the work.

To the clergyman who is willing to avail himself of every help toward the acquirement of skill in the presentation, illustration, and enforcement of sacred truths, the study of this work—from the variety of style, language, subjects, and sentiment which it exhibits, and the varied methods of approaching and treating the same topics—promises extensive benefit. In the volume before us, he will find much that is really excellent to imitate, and much to condemn,—beacons, both to guide him on his way, and to warn him from the extravagances of negligence, false taste, and affectation.

DIED.

On Tuesday, the 27th of December, 1831, departed this life, the Rev. Robert Clay, at New Castle, in the 83d year of his age, and on Friday the 30th, his remains were interred within Immanuel Church, at that place, of which he had been Rector for forty years.—*Del. Gaz.*

INTELLIGENCE.

DOMESTIC.

Confirmation.—The holy rite of Confirmation was administered on Sunday last, in Grace Church, in this city, by the Rt. Rev. Dr. Onderdonk, to 62 persons.

Clerical Changes.—The Rev. Jehu C. Clay has resigned his charge at Norristown and Perkiomen, and accepted a call to the Swedish Churches of Wicacoe, Kingsessing, and Upper Merion,—the first named church being in Southwark, the two others in the country.

The Rev. John Reynolds has resigned his Church at Harrisburg, and been called to the congregations at Norristown and Perkiomen. Mr. R. will also act as an assistant in the Upper Merion Church.—*Ep. Rec.*

College Record.

Washington College.—We have not been uninterested spectators of the changes which have recently taken place at Hartford. Washington College is the institution of the Church. Whatever concerns its prosperity, claims, therefore, the interest of Churchmen. And the city of Hartford, in which it is situated, and by which it has been most generously patronized, is thus closely associated with our general interests. In addition to these considerations, few parishes have done more for the Church than that of Christ Church, in that city; and in the prosperity of very few can Episcopalians generally feel a livelier interest. The Rt. Rev. Bishop Brownell, the founder, patron, and chief friend of Washington College,—to whose indefatigable exertions, under God, its existence is due, having resigned the Presidency, which, from its foundation he has held, that he might devote himself entirely to the care of his important and flourishing diocese, the Rev. Mr. Wheaton, Rector of Christ Church, Hartford, was elected President, and has recently entered on the duties of his office. Whatever a vigorous, well-informed, and cultivated mind, a high and uncompromising principle of integrity, stern devotion to the duties of his station, and a steady and indefatigable discharge of them, can furnish toward success, Mr. Wheaton brings to the arduous work which he has undertaken. In addition to these, his intimate connexion with the affairs of the College, in the Board of Trustees, and as a most efficient officer of the Church Scholarship Society, has given him a practical knowledge of its concerns, of the utmost importance to their prosperity. We pray God to bless him with wisdom and strength in the exercise of his responsible functions, and to awaken the friends of the Church to a proper sense of their duties to that institution. May it arise, and shine, to be the excellency of our land, and the joy of many generations!—*Banner of the Church.*

FOREIGN.

King's College, London.—On Saturday, October 8th, 1831, the ceremony of opening this Institution took place. The inauguration began with the celebration of divine worship; at the commencement and close of which, the vocal aid of some of the gentlemen of the Chapel Royal, led by Mr. Hawes, was given with effect. The service was followed by an impressive discourse upon 1 Cor. xiii. 1, 2, from the Bishop of London, [Dr. Blomfield,] who insisted with earnestness on the great importance to society at large, as well as the individual pupil himself, of imbuing the mind of youth with a sense of moral responsibility, as well as of storing it with worldly wisdom. To this discourse succeeded an address from the Principal of the College, in which the same topics were discussed somewhat more at length. The company having afterward dispersed themselves over the interior of the building, examined its various arrangements, and the collections forming under its roof; the latter of which have derived no inconsiderable portion of their value from the liberal donations of Sir Henry Halford, Lord Henley, Captain Ronald, Dr. F. Hawkins, Mr. Sharon Turner, and others of its patrons.

Our readers are well aware, that it is the primary object of King's College to afford "such an enlarged and liberal education as may be commensurate with the growing desire of knowledge now pervading almost every class of society in the increased and increasing population of this great city;"—while it is a fundamental principle of its establishment, "that every system of general education for the youth of a Christian community ought to comprise instruction in the Christian religion, as an indispensable part; without which, the acquisition of other branches of knowledge will be conducive neither to the happiness of individuals, nor to the welfare of the State."

In the senior department, which opened on Monday, October 17th, the prescribed course of education will embrace religious and moral instruction, in conformity with the principles of the Established Church; the Greek and Latin classics; mathematics; English literature and composition; and history.

With respect to religious instruction, the Rev. W. Otter, M. A., Principal of the College, will begin a course of instruction in religion and morals, at the commencement of the October term, and will continue it twice a week—on Monday and Thursday, at 1 o'clock, through the whole of the academic year. His lectures will embrace the evidences of natural and revealed religion, and the doctrines and duties of Christianity, in conformity with the principles of the Established Church.

In the junior department, or school, the course of education will partake of a liberal and useful character, adapted equally to professional and commercial pursuits. It will be founded on the systematic inculcation of the soundest principles of religion and morality; and will comprise the Greek, Latin, French and English languages; writing, arithmetic, and elementary mathematics; history and geography, ancient and modern; general literature, elocution and composition. The Hebrew, German, and Italian languages, the principles and practice of commerce, natural philosophy, drawing, &c., will be taught *out* of the course.—*Christian Remembrancer.*

The corner-stone of a building for the use of a University Press at Cambridge, Eng., similar to the Sheldonian Theatre at Oxford, was laid with appropriate ceremonies, on the 18th of October, 1831, by the Marquis of Camden. The edifice, of noble dimensions and architectural pretensions, is to be erected with a fund created from the surplusage of a subscription for the erection of a monument to the memory of William Pitt, and the contributions of the University. It is to be called "The Pitt Press." Dr. Monk, the present Bishop of Gloucester, was the original suggester of the plan.

SUMMARY.

Atheism, versus *Justice.*—What a depraved condition of the moral sense of a community does the following narrative exhibit! A judge, conscientiously discharging his duty, refuses to admit the evidence of a man owning none of the sanctions by which his testimony might be accredited; and there are those among his fellow-citizens who are willing, and *dare,* to expose him to public ignominy on that account!—Such is the tone of sentiment that may be expected from the operation of public schools *after the fashion of Girard,* upon the community. May God in his mercy avert it!

At a recent trial for forgery in Indiana, a question was raised as to the competency of one of the witnesses, on the ground that he did not believe in an after state. The opposing counsel put the following questions.

1st. "Do you believe in the existence of a God?"

2d. "Do you believe in a future state of rewards and punishments?"

3d. "Do you believe that there is a God who will punish perjury?" To which the witness replied, "that there might be a God, or might not be; that there might, or might not be a future state of rewards and punishments; that as to himself, he had no settled opinion or belief on these subjects; that perjury should, and would be punished." The prosecutor then asked the witness "whether he believed in the obligations of an oath?" to which he replied in the affirmative. The court then asked the witness "from what source or principle that obligation arose;" he replied "from the civil authorities of the country."

The presiding judge, after he had heard arguments on the point, decided that the witness was incompetent. Next day the presiding judge and his associate, with the lawyer who raised the objection, were hung in effigy before the court house door. The figures were taken down by the sheriff.—*Detroit Journal.*

New-York Eye Infirmary.—At a meeting of the Directors of the New-York Eye Infirmary, held January 11 1832, it having been ascertained that the number of poor persons applying for relief had so much increased that additional surgical attendance had become necessary, it was resolved that two additional surgeons be appointed.

The following gentlemen were accordingly appointed surgeons to the Institution:—

James E. Cornell, M. D., for the Eye Department, and Alfred C. Post, M. D., for the Ear Department.—*N. Y. Gazette.*

The annexed paragraph is copied from the Philadelphia Chronicle, under an impression that similar cases may exist in this city.—*N. Y. Gaz.*

It is known that many decent women, at service in the city, or otherwise too much occupied to take proper care of their own children, place them out to nurse, and often pay the greater part of their wages to persons to take care of them. A woman who makes her living from this class of mothers, lately called in one of our most respectable medical gentlemen to prescribe for one of her nurslings that was ill. The physician was surprised at perceiving strong symptoms of *mania a potu* [madness from drinking.] He asked the woman what was the infant's food, and she said bread. Being further questioned she said, "He won't eat bread, sir, unless it's sopped in whiskey. They are very fond of that, and it's an excellent thing for keeping them quiet. It makes them sleep from morning to night."

ACKNOWLEDGMENTS.

N. Y. P. E. MISSIONARY SOCIETY.

The subscriber gratefully acknowledges the receipt of the following sums, to the New-York Protestant Episcopal Missionary Society, viz:—

1832,		
23d Jan.	Collection made at Trinity Church, N. Y., on Sunday 22d instant,	$128 11
23d	Collection made same day, at St. Paul's Chapel, N. Y., - - - -	138 28
23d	Collection made same day, at St. John's Chapel, N. Y., - - - -	122 94
	Total, - - - - - -	$389 33

Benjamin M. Brown, Treasurer,
No. 61 Water-street.

CITY-MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums:—

Collection at Mission Church, - -	$14 18
From Isaac Carow, Esq., per H. Van Wagenen, Esq., - - - - - - -	50 00
F. A. Tracy, Esq., per do. do.	15 00
R. Wardell, Esq., per do. do.	5 00
	$84 18

J. A. Perry, Treasurer,
January 26. 33 Wall-street.

The Association for the relief of Respectable Aged Indigent Females, acknowledge with much pleasure and gratitude the sum of $452, received from the Treasurer of St. George's Church, being the amount of a collection in that Church on Sabbath evening last, after a Sermon delivered by the Rev. Francis L. Hawks.

By order. M. E. Dominick, *Treasurer.*
Jan. 26th, 1832.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 26th, from the following persons, viz:—

Stimpson & Clapp—John M. Donnelly—Rev. Peter Van Pelt, Jr.—George Carr Grundy—Thomas Robinson, with remittance—Rt. Rev. L. S. Ives—Venerable Archdeacon Wix—Rev. H. Finch—L. H. Young—Latimer & Co.—Rev. A. P. Proal, with remittance—Wm. Stavely—Wm. Horton—Rev. Harry Finch—Rev. John Reed, D. D., with remittance—Rev. James Chapman—Rev. T. H. Croswell, with remittance.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending January 26th, to the following persons, viz:—

Rev. Samuel Johnston, Cincinnati, Ohio, *via* Casey & Hubbard, N. Y., one box—Rev. H. Finch, Shrewsbury, one bundle, per H. P. Havens, N. Y.—Venerable Archdeacon Wix, St. John's, Newfoundland, per brig Venus—R. T. Thom, Fredericksburg, one box, per Amanda, for Norfolk—George E. Spruil, Scotland Neck, Halifax county, N. C., care of Gordon & Towns, Norfolk, Va., one box, per schooner Amanda—T. Robinson, Norwich, one parcel per sloop Franklin—Rev. Alexis P. Proal, Schenectady, one parcel, per Albany Stage—Latimer & Co., Philadelphia, one box, per Union Line.

COLLEGIATE SCHOOL
No. 76 Varick-street.
Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,
Geometry and Algebra,
Trigonometry and Conic Sections,
Mensuration and Surveying,
Navigation,
Natural Philosophy, Astronomy,
Logic, Moral Philosophy,
Evidences of Christianity,
Rhetoric and Belles Lettres,
Composition and Elocution,
Geography and Chronology,
History and Mythology,
English Grammar,
Arithmetic,
Book-keeping,
Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - - -	$10 00
English Scholars, - - - - - - -	6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - - -	5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

Board of Trustees:
Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Rev. Thomas Lyell, D. D., *Vice-President.*
Rev. William Berrian, D. D.,
Rev. J. M. Wainwright, D.D.,
Rev. James Milnor, D. D.,
Rev. William Creighton, D.D.,
Rev. John F. Schroeder,
Rev. John M'Vickar, D. D.,
Rev. Lewis P. Bayard,
Rev. Wm. R. Whittingham.
Rev. Henry Anthon,
Henry Rogers,
Duncan P. Campbell,
Thomas L. Ogden,
William Johnson,
John Stearns, M. D.,
Murray Hoffman,
David Hadden
Henry Laight.
Hubert Van Wagenen.

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

PRIVATE BOARDING SCHOOL,
POWELTON,
On the Hudson river, one and a half miles north of the village of Newburgh.

Miss Inglis, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

TERMS.

For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education, $200

For any period less than the whole term, at the rate of $220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance.

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

JERRAM ON BAPTISM.
Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Chobham Surrey, just received, and for sale at "The Press," No. 46 Lumber-street, price 20 cents.

THE HOMAGE OF THE HEART.

"When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."—*St. Matthew* viii. 10.

I mark'd a rainbow in the north,
What time the wild autumnal sun
From his dark veil at noon look'd forth,
As glorying in his course half done,
Flinging soft radiance far and wide
Over the dusky heaven and bleak hill-side.

It was a gleam to Memory dear,
And as I walk and muse apart,
When all seems faithless round and drear,
I would revive it in my heart,
And watch how light can find its way
To regions farthest from the fount of day.

Light flashes in the gloomiest sky,
And music in the dullest plain,
For there the lark is soaring high
Over her flat and leafless reign,
And chanting in so blithe a tone,
It shames the weary heart to feel itself alone.

Brighter than rainbow in the north,
More cheering than the matin lark,
Is the soft gleam of Christian worth,
Which on some holy house we mark:
Dear to the pastor's aching heart
To think, where'er he looks, such gleam may have a part;

May dwell, unseen by all but Heaven,
Like diamond blazing in the mine;
For ever, where such grace is given,
It fears in open day to shine,[*]
Lest the deep stain it owns within
Break out, and Faith be shamed by the believer's sin.

In silence and afar they wait
To find a prayer their Lord may hear:
Voice of the poor and desolate,
You best may bring it to his ear.
Your grateful intercessions rise
With more than royal pomp, and pierce the skies.

Happy the soul, whose cause
You in the Sovereign presence plead—
"This is the lover of thy laws,[†]
The friend of thine in fear and need,"—
For to the poor thy mercy lends
That solemn style, "thy nation, and thy friend."

He, too, is bless'd, whose outward eye
The graceful lines of art may trace,
While his free spirit, soaring high,
Discerns the glorious from the base;
Till cut of dust his magic raise[‡]
A home for prayer and love, and full harmonious praise,

Where far away, and high above,
In maze on maze the tranced sight
Strays, mindful of that heavenly love
Which knows no end in depth or height,
While the strong breath of music seems
To waft us ever on, soaring in blissful dreams.

What though in poor and humble guise
Thou here didst sojourn, cottage-born?
Yet from thy glory in the skies,
Our earthly gold Thou dost not scorn.
For love delights to bring her best,
And where love is, that offering evermore is blest.

Love on the Saviour's dying head
Her spikenard drops unblamed may pour,
May mount his cross, and wrap him, dead,
In spices from the golden shore;[§]
Risen, may embalm his sacred name
With all a painter's art, and all a minstrel's flame.

Worthless and lost our offerings seem,
Drops in the ocean of his praise;
But Mercy with her genial beam
Is ripening them to pearly blaze,
To sparkle in His crown above,
Who welcomes here a child's, as there an angel's love.

Keble.

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[*] Lord, I am not worthy that thou shouldest come under my roof.

"From the first time that the impressions of religion settled deeply in his mind, he used great caution to conceal it; not only in obedience to the rule given by our Saviour, of fasting, praying, and giving of alms in secret, but from a particular distrust he had of himself; for he said he was afraid he should at some time or other do some enormous thing, which, if he were looked upon as a very religious man, might cast a reproach on the profession of it, and give great advantages to irreligious men to blaspheme the name of God."—*Burnet's Life of Hale, in Wordsworth's Eccles. Biography*, Vol. I. 73.

[†] He loveth our nation.

[‡] He hath built us a synagogue.

[§] St. John xii. 7. xix. 40.

PRACTICAL.

THE GOODNESS OF GOD.

The goodness of the Deity is nowhere more fully manifested than in preventing the effects of human misconduct. Often when a man has involved himself by his heedlessness and presumption, in difficulties which threaten his destruction, does the providence of God interpose for his relief. An incessant struggle, one might almost say, is maintained between human obstinacy and perverseness on the one hand, and divine goodness and forbearance on the other. The invitation to turn to the forsaken path of virtue, and to the neglected favor of God, still sounds in the ears of the unhappy delinquent long after he has chosen the road which leads to disgrace and ruin. A voice is given to a thousand occurrences, to warn him of his danger, to rouse him to reflection, to break the spell in which his moral feelings are laid asleep, to recall to his recollection the virtue which was once, perhaps, the object of his admiration, and to revive the sentiments of disgust and abhorrence with which vice was once contemplated.

It has often happened that individuals by their own folly have brought a cloud over their prospects of the future which cuts off all hope and consigns them to the horrors of despair. But as from the bosom of the thunder cloud the lightning leaps forth, which though it dispel the darkness but for a moment, is sufficient to guide the traveller to a place of refuge, so from the midst of difficulties which an individual by his own rashness has drawn around him, divine goodness often causes a ray of light to beam out that shows the way of escape and return.

It surely ought not to be the effect of this merciful interposition of Providence, this solicitude on the part of our heavenly Father to prevent His blinded and erring creatures from working their own ruin, to encourage presumption, to lay our vigilance asleep, to make us regardless of the maxims of prudence, and the suggestions of reason, trusting that whatever may be the dangers of our case, deliverance will always be at hand!

The effect ought to be, and in many minds doubtless is, to awaken livelier gratitude, to inspire firmer confidence, and to warm the heart into deeper devotion, toward the Great Being whose goodness is over all men, over the good to protect them, over the evil to reclaim them.

No want of immediate success should be suffered to dishearten the individual, whose mind is filled with anxiety for the welfare and safety of those who are endeared to him by the strongest ties of nature or of friendship. If they reject his entreaties, they have also rejected the offered kindness of their heavenly Friend. The time may yet come, when they will open their eyes to see the danger before them, and unstop their ears to hear the warning voice. And they will return to the path of life, led by the good providence of God, if not through a scene that presents every thing to please and to persuade, yet by the rugged and thorny way which their madness and folly caused them to choose.

Gambier Observer.

ALL THINGS IN SEASON.

Out of season and measure a good may be turned to an evil. Praying in its season is better than ploughing. And ploughing in its season is better than praying, and will do more good: for God will more accept and bless it.—*Baxter*.

IMPORTANCE OF RETIREMENT AND RELIGIOUS MEDITATION.

If we look back on the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects, than by their weight and importance; and that habit has more force in forming our characters, than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates. Hence it is, that the world, by constantly pressing upon our senses, and being ever open to our view, takes so wide a sway in the heart. How, then, must we correct this influence, and by faith overcome the world unless we habitually turn our attention to religion and eternity? Let us make them familiar with our minds, and mingle them with the ordinary stream of our thoughts; retiring often from the world, and conversing with God and our own souls. In these solemn moments, nature, and the shifting scenes of it, will retire from our view, and we shall feel ourselves left alone with God. We shall walk, as in his sight; we shall stand, as it were, at his tribunal. Illusions will then vanish apace, and every thing will appear in its true proportion and proper color. We shall estimate human life and the worth of it, not by fleeting and momentary sensations, but by the light of serious reflection and steady faith. We shall see little in the past to please, or in the future to flatter. Its feverish dreams will subside, and its enchantments be dissolved.

From these seasons of retirement and religious meditation, we shall return to the active scenes of life with greater advantage. From the presence of God we shall come forth with our passions more composed, our thoughts better regulated, and our hearts more steady and pure. Let us not imagine that the benefit of such exercises is confined to the moments which are spent in them; for as the air retains the smell, and is filled with the fragrance of leaves which have been long shed, so will these meditations leave a sweet and refreshing influence behind them.—*R. Hall.*

Prot. Ep.

CHRISTIAN CONSISTENCY.

A Christian has no right any where, or under any circumstances, to be any thing else than a Christian. He must ask about a political as well as any other act, the question, Is it right or wrong? and by the answer to that question he must be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God in a caucus, as any where else. To prefer our own interest or party, to that of our coutry, is treason against that country, and sin against God. And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "*There* is no shuffling." "Whosoever denieth me before men, him will I deny before my Father which is in heaven."

Prot. Episc.

INCONSISTENCY.

It is a most unseemly and unpleasant thing to see a man's life full of ups and downs, one step like a Christian, and another like a worldling:—it cannot choose but both pain himself and mar the edification of others. What though the polite man count thy fashion a little odd and too precise, it is because he knows nothing above that model of goodness, which he hath set himself, and therefore approves of nothing beyond it:—he knows not God, and therefore does not discern and esteem what is most like him. When courtiers come down into the country, the common home-bred people possibly think their habit strange; but they care not for that;—it is the fashion at court. What need then that Christians should be so tender-foreheaded, as to be put out of countenance because the world looks on holiness as a singularity? It is the only fashion in the highest court, yea, of the King of kings himself.—*Leighton.*

CAUSES OF INFIDELITY.

From a candid consideration of the *character* and habits of very many who profess unbelief and call themselves free-thinkers, the greater number will probably be found to have deceived themselves, or to be acting a part to deceive others. Their characters are a compound of licentiousness, ignorance, and vanity; they are quite profligate enough to *wish* to be infidels, too ignorant, however, to be so from *conviction*, and nevertheless sufficiently vain to wish to *appear* to be unbelievers, because they think a profession of unbelief supposes an understanding above the common level. The doubts of these men are those of licentiousness, not of unbelief: it is their licentiousness which first caused their doubts, not their doubts that gave rise to their licentiousness; it is to their passions and not to their doubts, that they are in bondage: they attack religion because its awful truths stand opposed to their vicious indulgences: they have neither investigated the alleged difficulties, nor the strong and satisfactory proofs of religion: in fact they hate it, for how is it possible for them to love their own condemnation?

Prot. Episc.

DEVOTIONAL.

THE STUDY WINDOW.

It was early on a delightful morning in the month of May, ——, when after bowing the knee before the "Father of mercies," I approached the window of my study which opened toward the west, and sat down to read a little in the book of nature that lay open before me.

The sun was risen upon the earth, the air was calm and serene, and the scene which nature presented was every way inviting to the serious mind. I felt a glow of gratitude to him who "causeth the outgoings of the morning and of the evening to rejoice," and with the pious Psalmist could devoutly say, "O Lord, how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches."

"The time of the *singing of birds* is come" indeed, I exclaimed, as I opened the window. How melodiously these little warblers chant their Maker's praise! Well, they are the objects of his constant care; not one of them falls to the ground without his notice, and Jesus tells us that our "heavenly Father feedeth them." They are free from all anxious care about the future, and appear to enjoy life, and vie with each other in expressing their happiness. They may well sing, thought I, as I listened to their notes—they never sinned; and if they suffer, it is in consequence of fallen man's transgression. Their nature is free from depravity, they have no burden of guilt to oppress them, no evil spirit to tempt them, and no future punishment to dread. But, while I "consider the fowls of the air," and feel a disposition to envy them on account of their freedom from sin and care, yet I feel a something within me aspiring after a higher heaven than they enjoy. It is true I am sunk far below them by transgression, and have merited such misery as they are incapable of suffering, but "where sin hath abounded grace did much more abound," so that through the everlasting love of the Father, the redeeming blood of the Son, and the sanctifying influence of the Spirit, I am anticipating a station in a higher heaven than theirs—to breathe a purer atmosphere—to feast on better provision—to enjoy better society—to raise higher notes of praise, and to join in celestial anthems ever new.

A shower of rain had descended in the night and greatly refreshed the thirsty earth. How extensive the benevolence of him who "sendeth rain on the just and on the unjust!" "His paths drop fatness," even "upon the pastures of the wilderness," so that the "little hills rejoice on every side." I felt reluctant to turn my attention to any other object till I had cast my eyes upward to the heavens and fervently implored "showers of blessings" for my soul, my family, the neighborhood, the Church, and the world, that each of them might "revive as the corn, blossom as the rose," and resemble a "fruitful field which the Lord hath blessed."

A group of small gardens, twelve in number, are closely attached to the little spot which is connected with my humble dwelling. After viewing them a while, I observed, that some of them are orderly, beautiful, and fruitful, and others nearly resemble Solomon's description of the vineyard of the sluggard. In most of them there is something to admire, something to deplore, and much to do. They are cultivated by various hands, and each occupier feels an attachment to his own. They adopt different methods of cultivation, and each one by observation may learn something of the others. They present a great variety in their different dimensions, outward forms, numerous productions, and apparent prosperity. They are each enclosed, and though all united, are all distinct from each other. On some trees there has lately been much blossom, by which the expectations of the owner have been raised, but now the scanty appearance of fruit occasions the look of disappointment and regret. Surely, thought I, there is in these particulars a fine emblem of Christian families and of Christian Churches. May I look upon it and receive instruction! I see, moreover, that all means, however suitable, are ineffectual without divine influence; and divine influence, however necessary and desirable, is only to be expected in the use of means. I will, therefore, pay the most diligent attention to the concerns of my soul, my family, and the Church, those little gardens which are intrusted to my care, and after making every human effort, will frequently and fervently cry, "O Lord, I beseech thee, send now prosperity!"

In a south-west direction from my window, *a large Inn*, attracted my attention. It affords good accommodation to travellers, but they often feel it to be their duty and privilege to arise and depart, for it is only designed for temporary rest and refreshment by the way. Thus the means of grace and ordinances of worship are refreshing to the Christian pilgrim, and while he goes from one to another, he goes from strength to strength; yet here he has no continuing city, but seeks one to come. This inn is by the side of the high road that leads to the largest and richest city in the empire, and therefore is passed and visited by those who are travelling thither; and, most assuredly, those who shun the Church of Christ, and the means of grace, are not in the direct road to the celestial city.—Let all the professed travellers to Mount Zion beware of by-paths. The highway is so plain, that the "wayfaring man, though a fool, shall not err therein."

Nearly full west of my window, the *towering steeples* of the churches of E——'s metropolis appeared to my view, glittering in the beams of the morning sun. So by the light of the Sun of righteousness have I occasionally been favored with a glimpse of that "city which hath foundations, whose builder and maker is God." While gazing at the lofty spires, I rejoiced at the thought that in some of those noble buildings, the doctrines of salvation are frequently proclaimed to the fallen sons of Adam; and that some of the ministers of those sanctuaries are laudably anxious to turn many to righteousness and save souls from death. And I could not but regret, that any should be found amongst them who can deliberately, in the exercise of their ministry, substitute a system of morality, borrowed from Heathen writers, for the glorious Gospel of the blessed God, and give awful proof by their doctrines and lives that they are "blind leaders of the blind," and more anxious to secure the fleece than to feed the flock. In such cases souls perish for lack of knowledge, and their blood is required at the watchman's hand!

In a north-west direction, I observed among the trees of a spacious park, two or three miles distant, *a stately mansion*. It is the residence of grandeur and nobility. It will be cheerfully allowed, that a mansion so splendid possesses considerable attraction, but the poorest Christian may stand before it, and exclaim, "In my Father's house are many mansions, infinitely exceeding this in splendor and duration." What are earthly houses, though built with the most costly and durable materials, compared with those "not made with hands, eternal in the heavens!" Those are often changing their inhabitants, and passing from hand to hand, and must after a lapse of years, crumble to dust, or perish in the general conflagration, but the abodes of the blessed are "everlasting habitations," and their glory shall never fade away.

I turned with pleasure to fix my attention upon the homely *dwelling of a godly family*. There dwells a happy couple who fear God and love religion. It is true they are poor, but godliness has promoted industry, frugality, contentment, and discretion, so that they know no real want or distress. They are living witnesses that godliness, with contentment, is great gain—that it has the promise of the life that now is, as well as of that which is to come—that a little, with the blessing of the Lord, is better than the riches of many wicked—and they sometimes remind each other that they have in heaven a better and an enduring substance.

They are poor—but they say they are not so poor as "He who was rich and became poor for their sakes;" and they know it is not necessary to be rich in order to be respectable, contented, and happy. They are often afflicted, but they trust in the name of the Lord, and have been heard to bless God for their afflictions—they are despised for their religion by many who would be glad to exchange conditions with them on a dying bed, but they consider it an honor to be persecuted for righteousness' sake—they expect tribulation in the world, but they tell their most intimate friends that in Christ they have peace—that he sometimes visits them in a most condescending and gracious manner, and says, with a smile, "I know thy works, and tribulation, and poverty, but thou art rich." Some of their neighbors think them enthusiastic, but their sentiments are drawn from the Scriptures, which are read every day in the cottage. Others say they are righteous overmuch, but they are frequently confessing and lamenting their imperfections and short comings in every thing. Many a fervent prayer is presented to God in the cottage; and they say that, in general, it is not a task, but a privilege, to draw near to God, and pour out their hearts before him. They have children whom they have received as a heritage and gift from the Lord, and they are anxious to train them up in the way which they should go. Any of the shopkeepers in the village are ready to give them credit for goods at any time, if they have occasion to require such a favor, because their principles are known, and their word may be safely depended upon: but, as it is a fixed principle with them to live within the bounds of their income, they have seldom any occasion to ask the favor, except in cases of unexpected affliction and calamity, from which it is well known they have not been exempted. The Sabbath is a high day with them, and they endeavor to make the most of it, by suitable preparation on the Saturday evening—by remembering the whole day to keep it holy—by a regular and devout attendance on all the public means of grace within their reach—and by secret and social prayer to God for his blessing upon all sanctuary services. Cooking, feasting, visiting, or travelling abroad for pleasure on that day they consider unnecessary, unprofitable, and sinful. They love to read and hear, and talk about divine things on that day, and especially about the sufferings and death of Jesus for their salvation; and when their hearts burn within them they rejoice with joy unspeakable, and full of glory.

My meditations were interrupted by the usual call to family devotion and breakfast, and I shut the study window, exclaiming, "As for me and my house we will serve the Lord."

Common Scenes.

SCRIPTURAL.

ILLUSTRATION OF JOHN XIV. 8, 9.

By the Rev. Jeremiah Chaplin, D. D., President of Waterville College.

"Philip saith unto him, [Jesus], Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father."

This passage I have long considered as clearly teaching the doctrine of our Saviour's true and proper divinity. The train of thought by which I arrived at this conclusion, is, substantially, as follows:—Suppose you descend into one of the salt mines of Poland, some of which are said to be several hundred feet below the surface of the earth, and that you converse with one of the inhabitants of that subterraneous world, and one who was born there, and who had never seen the light of the sun. You undertake to give him a description of fields, and pastures, and forests, and mountains, and a variety of other things to be found on the earth's surface. You also attempt to give him some idea of the heavens, of the azure vault, and of the worlds of light with which it is bespangled and adorned. You speak particularly of the sun, and of the splendor and majesty in which he appears, when he marches through the heavens in a clear day. The man listens with profound attention; and at length exclaims, "Show me that glorious sun, and I shall be satisfied." Suppose you now point him to one of the lamps which burn with a faint and feeble light in his dreary cavern, and say to him, "Do you see that lamp?" "I do," he replies, "but what of that?" "Why," say you, "he that hath seen that lamp, hath seen the sun; and why do you say to me, Show me the sun?" Should you speak thus to the inhabitant of the mine, how would you appear to him? and, I may add, how would you appear to all men of sense? The application is easy. The similitude, I admit, is in one respect imperfect. But that very imperfection is adapted to evince the truth of the doctrine which I suppose to be contained in the passage, namely, the doctrine of our Saviour's divinity. There is some proportion between the light of a lamp and the light of the sun. Both are created, and therefore both are finite. But if Jesus Christ be not truly and properly God, there is an infinite disproportion between him and the eternal Father. Hence, if it would be absurd to say, "He that hath seen a lamp hath seen the sun," much more absurd must it be to say, "He that hath seen Christ hath seen the Father," unless Christ be truly and properly divine.—*Boston Recorder.*

ILLUSTRATION OF PSALM CXXI. 6.

The effect of the moonlight on the eyes in this country (Egypt) is singularly injurious; the natives tell you, as I found they also afterward did in Arabia, always to cover your eyes when you sleep in the open air. It is rather strange, that that passage in the Psalms, "the sun shall not strike thee by day, nor the moon by night," should not have been thus illustrated, as the allusion seems direct. The moon, here, really strikes and affects the sight, when you sleep exposed to it, much more than the sun, a fact of which I had a very unpleasant proof one night, and took care to guard against afterward. Indeed, the sight of a person who sleeps with his face exposed at night, would soon be utterly impaired or destroyed.—*Letters from the East.*

Christian Advocate.

ILLUSTRATION OF 2 COR. IV. 6.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ."

The revealed will of God is good, because it conducts the man who receives it to a good end, and by a good way,—an end that is perfect happiness,—a way that is a way of holiness; but it is appropriately denominated light, from the effect that it produces on the mind when spiritually apprehended by faith. Take an illustration of this from the man who is threading the mazes of an intricate forest, his path through which lies in total darkness. Every step he takes is attended with peril and perplexity—now he falls into the horrible pit—now is entangled in the miry clay—he hears before him the dashing of the waters—he feels above him the beating of the storm;—but suddenly the horizon is encircled with a ring of light—the clouds divide and disperse—the welcome radiance of the emerging sun bursts forth above his head, and he goes on his way rejoicing, and "stumbleth not, because he seeth the light of this world." So the entrance of God's word giveth light—moral light—however benighted and bewildered the wanderer may previously have been. He at once learns what is good and acceptable to God—what will be conducive both to his present happiness and to his lasting welfare—what dispositions he is to cultivate—what principles of action to adopt—what line of conduct to observe—what primary and paramount object to pursue. "Whereas he was blind, now he sees,"—he sees what God requires, and what man can render—what supplies are provided for his deficiency—what facilities are afforded for his advancement—what God *can* do for him—what God *has* done—what God *will* do. Nor is there any greater difference in the mental perception of Christians of different ranks, and conditions, and education, than in their natural power of vision. The destitute mendicant, who solicits my charity—the unlettered mechanic or husbandman, who admires my superior knowledge—can see the light of the sun, by the aid of the bodily eye, just as clearly as I can; and so it is with the Sun of Righteousness.—"This is the true light, which lighteth every man that cometh into the world,"—and imparts to each, moreover, an equal portion of his light. Our brethren in low estate have, indeed, this great advantage over the learned and the wise of this world—they have less temptation to look for other light—less ability to kindle one for themselves; accordingly, they are less prone to walk in the light which their own fire has kindled, and thus are contented to look only to Him who is the light of the world. Oh! if there were needed a practical evidence of the impartial love of our heavenly Father, in the bestowment of this truly heavenly light on all his rational creatures, we should find it in the fact, that the poorest hearers of the Gospel are often spiritually the most enlightened—that the humble believer, who is comparatively ignorant on other subjects, can on this, the great, the absorbing, the only needful subject, go far beyond the learned and the wise—and that the preaching of the cross, which is to others foolishness, is to him "Christ, the power of God, and the wisdom of God."

Rev. T. Dale.

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